What It Means.

The movement to make GRANT President for a third term means the inauguration of an imperial policy.

It means the reversal of the fundamental ideas, doctrines and motives of the republic, and of that whole course of action, which has been pursued for nearly a century, and which has made the nation great, powerful, nd prosperous.

It means the annexation of Mexico, Central America, and the West Indies, with their mixed and objectionable population, and the construction by the Government of an interocoanic canal, with the maintenance of a large standing army.

It means the establishment of naval stations in every part of the world, the expenditure of one hundred millions for the creation of a great navy, and the disbursement of another hundred million dollars for fortifications, heavy ordnance, and harbor defences.

It means vast appropriations of the public money for the pretended development of the material resources of the United States and the subsidizing of steamship lines to every quarter of the globe.

It means an era of universal jobbery, colossal stealing, the aggrandizement of the few at the expense of the toiling masses. It means riotous living, social depravity, the deterioration of public morals, and the final overthrow of republican self-government.

The glamour of military success is pecu-Harly attractive to a large proportion of the Southern people. All the officers of the regular army who resigned their commissions and embraced the cause of the Confederacy, are exceedingly anxious to be reinstated. The young men of the South have a natural aptitude for military life. The great majority of them served in the Confederate army. They have in many instances seen service since the war. The Ku-Klux Klan was essentially a military organization, in which the strictest discipline was enforced. The White League and rifle clubs in various States enrolled the bulk of the young men from sixteen to twenty-five. There are more military schools in the South than in the North, and the proportion of Southern youth educated in the rudiments of military science far exceeds that of the North.

An imperial policy is seductively popular at the South. It means congenial employment for thousands. It means the old flag and a big appropriation. It means the dyking of the Mississippi bottoms from Cairo to Eads's jettles, and the improvement of every considerable tributary stream. It means a system of railways to the Rio Grande and through Mexico.

To the South, GRANT'S election, paradoxical as it may seem to some, means reconciliation; but it will be reconciliation through peculiar concessions to be made to the South at the expense of Northern sentiment and national interests. There is not a Southern politician to-day who would not infinitely prefer GRANT to BLAINE, SHERMAN, CONKLING, OF EDMUNDS. They say GRANT is not, in himself, unfriendly to the South; that BLAINE, SHERMAN, CONKLING, and EDMUNDS represent Northern prejudices and Northern sectionalism, and GRANT does not.

The third term is not objectionable to the South. It means empire; but with the South as the impulsive, audacious, inspiring element of imperialism. It means centralization; but what terrors has that to the South? The Southern people have experienced the evils of centralization. They were conquered. The military exercised a rude sway from the Potomac to the Rio Grande. Their slaves were set free and made rulers over them. They were whipped degraded, humiliated; but they stood together with a unanimity never before witnessed in the history of mankind, and in their turn they have asserted, by violence and fraud, if you choose, their power to rule Exhaustion follows every great human exertion, and it is but natural that the Southern people should be weary of this tremendous struggle, which has lasted for more than one generation.

The men behind the GRANT movement un derstand this, and quietly intimate to Southern politicians that the election of GRANT means special concessions and individual and collective prosperity for the South; that the hero of Appomattox is alone strong enough to accomplish it. Toomes, Stephens and other typical Southerners accept the overture in good faith, and openly proclaim the glad tidings to their countrymen. Pri vately, other Southern politicians say that the majority of the Southern people would

expect to profit largely by GRANT's election. The third-term Republican managers expect and calculate upon a bolt in the Northern States if GRANT is nominated at Chicago. They expect with equal confidence Democratic disaffection after the Cincinnati nomination. Whoever the Democratic nominee may be, they be-Heve that GRANT will receive the electoral votes of Arkansas, Florida, North Carolina, South Carolina, Tennessee, and Virginia.

Sitting Bull's Periodical Reappearance.

Intense excitement is reported from Tongue River, Goose Creek, and Big Horn Post Office, SITTING BULL is said to be south of the border again, and to have effected an alliance with the Crows. There are but two companies of troops at Fort

McKinney, and there is a cry for more. It is true that without a supply of friendly Indians to fight hostile Indians, the soldiers and the settlers would alike be annihilated in the wars they create. The great secret of success in Indian warfare is to hire red men to kill red men; the extent to which the hiring is done determines defeat or victory. Hence a rumor that the Sioux-destroying Crows have made a league with

their old enemies has caused alarm. But probably the whole affair is only a repetition of the annual frontier fright. Regularly every spring SITTING BULL is reported on the war path; as regularly the story proves false. But the false alarm causes a concentration of troops or a military expedition, which is, perhaps, all that

its originators desire. SITTING BULL is no doubt south of the border; but so he has been all winter. His bands, composed now of Ogailalas, Brules, Minneconjous, Saus-Arcs, and Nez Perces, with BIG ROAD, SPOTTED EAGLE, and BLACK Moon among the leading chiefs, have long been encamped on Milk River, near the mouth of Frenchman's Creek. But they came for food, not for fighting. They followed the buffalo; and these animals, with a shocking ignorance of imaginary lines,

winter, violated our soil, and took their favorite roaming grounds north of the Missouri and between the Missouri and the little respect for a parallel of latitude as a buffalo; hence Sirring Bull's Sloux have been crossing and recrossing the Canada line, and even camping on the sacred soil south of that awful line, but "not to fight," said Sitting Bull to stray scouts, "unless the soldiers drive us away from our food."

It is possible that SITTING BULL, the spring scareerow, is really in arms, that the frontiersmen who have so often cried wolf, find a wolf in earnest at their doors But it is vastly more probable that the old nlarm is once more raised, in order to drive these Indians needlessly from a region which no white men inhabit, and which no white men visit except to sell civilization, in | proach them. In truth, the more advanced the liquid form, to Indians. It is safe to assume that there will be no trouble for | ism than orthodox Congregationalism. whites on the northern frontier unless whites themselves make it.

The Evangelical Churches.

The influence of the pervading religious or less strongly in all the so-called evangelical denominations. Fundamental doctrines which have been preached for many generations, and Scriptural interpretations which have been unquestioned in the ranks of the ministry and laity, both are now directly or insidiously attacked in the pulpit and

by writers in the denominational journals. The other day, for instance, the Rev. Dr. WARD, in the Independent, assailed the orthodox ministry generally, and especially the ministry of the Congregational Church, for the perfunctory preaching of doctrines in which they really did not believe. Doubts and convictions contrary to the old beliefs, which braver men would openly express, were shared, he said, by theologians who were too timid to utter them in public, and

unlock the secret of their minds. It was a very serious charge, but probably t was a just one. If the expounders of religion are filled with doubts themselves, if they give only a half-hearted assent to the doctrines in which they profess to believe. they can, of course, wage no vigorous, aggressive warfare for the faith they were appointed to defend.

Throughout the most intelligent of the evangelical laity, too, the sincere faith of old has largely been exchanged for a mere outward acceptance of the doctrines of their fathers. If the old creeds are unquestioned by many of these men, it is because they are too indifferent to them to put them in the intellectual balances. But there are others, and regular churchgoers, who do not hesitate to express their doubts, which ing punishment. The weakening hold of their churches on the younger generation is the Presbyterians, the Congregationalists, young people are wandering away to an alarming extent. They are repelled by the either the doctrines preached or the manner

of worship in the churches of their fathers. But the most dangerous doubts, so far as the perpetuation of the old faith is concerned, are those which Dr. WARD says prevail so largely among the orthodox ministry. How can the preacher cure the theological vagaries of his flock if he himself shares them? What sort of support can be give to elders and deacons strong in the faith, when he has no real sympathy with their alarm at its decreasing power over the people?

In two of the evangelical denominations the doubts regarding the old doctrines, and the changes in the manner of their interpretations, are so widespread and important that there is likely soon to be a pretty | the woes of this world, he avers, may be assquarely joined issue between the new liberality and the old conservatism. They are strong development of egoism in the Treasury Ring, and the regular auction of the Methodist Church and the Congrega- human mind; to the narrow, selfish the United States Senatorship and State straid to. The Liberal party, on the other al Church. But while the Methodists with their compact organization, will doubtless settle their doctrinal difficulties without any very great trouble, and without impairing the solidity of their denominational orce, the Congregationalists are so loosely churches is so marked a feature of their sys- and self-worship. Buppha's remedy is an tem, that we need not be surprised to see a | absolute self-surrender to benevolent senti iberal and the orthodox. It may not be as wide as that put between the followers of CHANNING and JONATHAN EDWARDS and LYbut practically they will be apart.

In the Methodist Church the question of the Cinemati Conference and among the istence. Deliverance from sorrow can be Methodist preachers of New York, and a compassed only by the complete destrucoming General Conference. The question having been referred to Judge E. L. FANCHER, goal can be attained. who stands very high among the Methodists. whether a minister could be tried for heresy in other matters provided he believed and honestly preached all the doctrines conof Wesley and Watson was heresy, punishable with expulsion. But Judge FANCHER's opinion has been combated by a very promiin one of its official papers. He takes the ground that the Methodist Church has no right to expel a minister of the denomination for heresy, if he is a hearty believer in simply the standard articles of religion.

But this difference of opinion is not likely to lead to any important and lasting divistogether by their system more tightly than any other Protestant denomination except the Episcopalians, and their collective questions that theologians have raised, and strength was never so great as it is now.

The separation between the radical and the conservative Congregationalists, however, is wide, and must grow even wider. It the Congregational churches form a denomination; and secondarily and consequently, the question whether there is a common standard of faith for them, divergence from which constitutes heresy. The discussion of these questions will occupy a National Congregational Council soon to be held. But the very position taken by the liberal party in advance, that the churches are totally independent, will render nugatory, so far as they are concerned, any action by this Council. It will be the opinion of the majority, perhaps, but they do not recognize the right of the majority to decide what are and what

are not the correct doctrines. The radical party, of which the leaders are Dr. Leonard W. Bacon, deny that the Congregationalists are a compact denomination, and hold that a minister may explain away the old teachings regarding future | the l. bitual attitude of the Western mind EDWARDS and HOPKINS. The orthodox jective change during this life. The fact

churches," and that there is an agreement touching doctrine between them which must be held binding. The leaders of this branch Yeilowstone. A Sioux Indian has almost as are men like President BARTLETT of Dartmouth College and the Rev. Dr. DEXTER of Boston. They are anxious for a Confession of Faith which shall be morally binding on the churches, though they recognize the inability of any National Council to impose it as an absolute and authoritative standard of doctrine on them.

Which of these parties will have the majority in the forthcoming Council is doubtful. It will not be of very much importance, however, which is the stronger, for it is not likely that the radical party will give up their latitude of belief and action at the call namely, that here and now we are to seek of any majority. They are far away from the orthodox in their ideas, and cannot apof them are nearer conservative Unitarian-

One of Buddha's Sermons.

There are few engines of propaganda like a strong and noble poem, that masters the emotions and probes the deep places of the inquiry and criticism is showing itself more | heart. It would not be easy to estimate how much the Catholic and Protestant types of the Christian religion have owed to the great epies of Dante and of Milton. Work of the same kind, though in a modest way, has lately been performed by EDWIN AR-NOLD'S "Light of Asia," in interpreting the ethical beauty of the Buddhist faith to English readers. Since the appearance of that poem, Buddhism has been made the theme of much popular exposition, and some acquaintance with the pure and lofty morality preached by the Indian sage has entered into the current stock of knowledge.

No utterance of GAUTAMA deserves more attention than his so-called first sermon, which occupies, among the Buddhists, a position similar to that held among Christians by the Sermon on the Mount. In a who sometimes even in private dared not | few short and pithy sentences it contains | the essence of that creed which is still accepted as the profession of faith and the rule of conduct by so large a portion of the human race. It marked an immense advance on the systems of salvation current in India at the time it was preached, and some of its fundamental doctrines are not without their value now. A study of this seemon proves that Buddhism, fairly expounded, is far from inculcating a pessimist view of life. On the contrary, to the question, " Is life worth living?" the Indian reformer seems to answer in the words of Jenests: "Behold, it is very good."

As regards the question of future life, it is a curious fact that opinion seems to have reached in India, in the fifth century before CHRIST, a similar stage to that we have now reached here in the West. In one form touch such radical articles of evangelical or another the affirmative belief was held belief as those concerning the inspiration of | by all except a few of the most advanced the Scriptures, the atonement, and everlast- materialists, while as to the comparative worthlessness of earthly existence, the Hindoos were considerably more advanced also causing anxiety to the leaders among | than we are now, the pessimists being in a great majority. Under these conditions the Baptists, and the Methodists. The arose BUDDHA, one of the mightiest and most original thinkers on moral and religious questions whom the world has yet seen restraints imposed, and not attracted by and propounded a scheme of salvation without any of the rites, ceremonies, or priestly functions, and without any of the Gods in that the promise of an immediate pardon whom men had placed their trust, without even the belief in personal immortality which had been their consolation. The kingdom whose foundations he laid in his earliest discourse is a kingdom of righteousness on earth, unpropped by any of those conceptions which underlie other religious, independent of the belief in a soul, in a Providence, and in a life beyond the grave.

In Buddha's first sermon, which has come down to us among the very oldest records of the Buddhist religion, the teacher points out the causes of human wretchedness and | nage tax, the nine-million steal, and the sorrow, and propounds their remedy. All cribed directly or indirectly to the monabsorption of each intellect cravings, enjoyments, sufferings of its in the gift of the Legislature, form a record individual being. One of these cravings is the hunger for continued existence; one of these sufferings is the dread of anni- | go on forever, justice must not be content hilation. For all the pangs and stings held together, the individualism of the which have their root in self-concentration. She must strike, and strike so hard as to permanent breach established between the ments and conduct; the creation of a heaven upon earth through fervid sympathy, unwearled beneficence, and exhaustless love-in a word, the effacement of the MAN BEECHER when Unitarianism began, individual in an enthusiasm for humanity. To quote the text of his sermon, the fount of sorrow may be traced to the egoistic what constitutes heresy for disciplinary thirst for sensual gratifications, or for conpurposes has been under discussion both in | tinued existence, or for the cessation of excorrespondent of the Times anticipates that | tion of these passionate, self-centred longit will provoke stormy debate in the forth- | ings. This is the first noble truth, and he proceeds to indicate the path by which the

proceeds to indicate the path by which the goal can be attained.

There are two extremes, says the Indian preacher, which the man who has devoted himself to the higher life ought not to follow—the habitual practice, on the one hand, of those things whose attraction depends upon the passions, and the habitual practice, on the other hand, of ascethism, or seif-mortification, which he pronounces equally unworthy and unprofitable. He would have us pursue a middle course which avoids these two extremities, and which he defines as the noble eightfold path, involving right views, high aims, kindly speech, upright conduct, a harmless occupation, perseverance in well-doing, intellectual activity, and earnest thought.

With this enunciation of the scope and essence of Buddhist cihies the sermon be
we steed over the coffin she put her arms around me. Three weeks later I took my little girl, and went to all and the india may he had shown he kindnesse. I went to this lady's mines, and when I was about to leave, the ledy took my little girl, and went to all and the list of my little girl, and went to call her "Mannia." The score reminded me fire weeds later I took my little girl, and went to all and the lady. Shown in kindness, I went to this lady's mines, and when I was about to leave, the lady shown little girl, and went to all and the lady. Shows little girl and went to all and the lady shown lite kindness, I was all the lady. She returned my saints, and the lady she returned my saints, and it is seed her wanniar ones when my wite was clive, and putting my saints, and it is seed her again. this she also returned she that her bear was a was a live, and the lady. She returned my saints, and it is seed her again. this she also returned she that they both refer was around hoth, I kissed ther amount of it, and after that they both refer ones when my wite was clive, and putting my saints, and I sissed her gain. this she also returned she would be repaired by saints and I sissed her gain. this she also returned the similar of tained in the formulated articles of faith of | of those things whose attraction depends the Church, the Judge replied that the ex- upon the passions, and the habitual pracpression of opinions contrary to the writings | tice, on the other hand, of asceticism, or nent writer of the denomination, and that | avoids these two extremities, and which he

essence of Buddhist ethics the sermon beon among the Methodists. They are bound | gins and ends. The eight divisions of the noble path contain the answers which the Indian evangelist would give to the deepest they are the description, in detail, of the only salvation that, in his opinion, is worth contending for-the middle path of temperate, altruistic growth of mind and heart involves, first, the question as to whether | which, he declares, will open the eyes and bestow understanding, will lead to peace of mind, to complete enlightenment, to all the briss of which humanity is capable-in a

word, to Nirvana. There have been many mystic and longdrawn discussions among Western scholars as to what the Hindoo preacher understands | TON BROOKS has also a public aspect. by Nirvana. Some have thought that he contemplates the annihilation of the soul; others, an eternal existence of the soul in a state of trance. It is now attested by the weig't of competent opinion that Buppha meant neither of these things, for the reason that he did not teach the existence of any soul at all in the Christian sense. The confusion, it is affirmed, which gave rise to President Noah Portur of Yale College and | these varied interpretations existed solely in the minds of the interpreters. Such misconceptions sprang partly, no doubt, from ignorance of the original texts, partly from punishment, the atonement, and the inspira- and its virtual inability to grasp the strange tion of the Scriptures, and yet be as good a | idea that the highest aim of man could be Congregationalist as if he agreed with deemed to consist only of an inward, sub-

eral belief to the contrary, Christianity is at | change in the odds during the past six weeks. | summarily disposed of to continue their songs heart more pessimist than Buddhism. To the majority of Christians this world is a ting has successively changed to even, and then vale of toars, though its tears will be wiped away, and its sorrows changed, they think, to joy unutterable in a better world beyond. By the true follower of BUDDHA such hopes Thus the racing season opens tempestuously. are regarded as without foundation, and their indulgence is accounted only possible to the foolish and the ignorant; while thus to despair of the present life, thus to postpone the highest fruit of salvation to a world beyond the grave, is pronounced unworthy and unwise. In a word, the supreme tenet of Buddhism seems to be substantially the same with the ethical doctrine of COMTE. salvation, and to seek it in "right views and high aims, kindly speech and upright behavior, a harmless occupation, perseverance in well doing, intellectual activity, and carnest thought."

The Ring to the Rescue in Penn-

sylvania. The bribery trials and convictions in Pennsylvania mark, it is to be hoped, the dawn of a new era in the politics of that State. Prosecutions of notorious bribers had previously been demanded by the Legislature, after exposure by its own committees; but none had ever been pushed with honest vigor, or with any reasonable expectation of success, against the power and machinery arrayed on the side of the criminals. The conviction of KEMBLE and his associates is the first decisive triumph over the Ring, intrenched in wealth and power, which has for so many years run conventions, made administrations, and corrupted Legislatures, holding the commonwealth in the most degraded thraldom, and aspiring in later days to rule the nation itself. But is it to be merely a momentary moral triumph, whose effect will pass away so soon as the Riot bill and the incidents which led to the trial are forgotten in the rush of new events? To be of any permanent value in the regeneration of the corrupted politics of the State. punishment sure and adequate must follow the judicial ascertainment of guilt. With the Dauphin Court it is now apparent there can be no tampering. Powerful as the convicts are, rich and autocratic as are their friends, the chiefs of the Ring, they will not be able to disturb the course of justice so long as it depends upon the upright and venerable Judge before whom the men were convicted. They will doubtless receive a sentence in accordance with the measure of their offence. But will it be enforced? The probabilities are that the State will be again betrayed, and justice defeated, by the demand of the Ring upon the State administration to turn these culprits loose without punishment, and thus show that this particular crime may continue to be committed with impunity, as in the long and disgraceful period of Ring ascendancy in the past. The application for pardon was advertised almost as soon as conviction was had, and the Board of Pardons is to be convened in special session to hear it.

Gov. HOYT owes his place to the Ring. The Ring Republican Convention of last year deliberately shouldered the Riot bill. and refused to condemn the corruptions employed to pass it. It is not impossible was part of the consideration which induced KEMBLE and his accomplices to plead guilty, and so save others from the danger of disclosures upon the trial. If the scheme succeeds, Mr. Wolfe and the reformers, both Democratic and Republican, may as well give over the attempt to break up the system of Ring Jobbery and corruption of which the Riot bill was but a single incident. The history of the State for thirty years is stained by such infamies-the sale of the public works, the repeal of the tonfour-million steal. They all proceeded from the inner councils of the same corporation, and, together with the robberies of the in the Treasurership, so long as the latter office was which no Pennsylvanian recalls without a deep blush. But unless these things are to with a mere exhibition of her iron hand. show that there is retribution in the blow.

The Rev. Mr. Elterick's Slander of the Clergy.

The Rev. Mr. ELTERICK, pastor of the German Reformed Church at Bergen Point, New Jersey, has got into difficulty on account of alleged undue familiarity with

some of the women of his church. The following is an extract from the account of an interview with Mr. ELTERICK, furnished by a Sun reporter and printed by us a few days ago:

". When my good wife died." said Mr. Erranics. "this ady came to my house and sympathized with me. As we stood over the coffin she put her arms around me.

two of my ministerial brethren vesteroned for that, see "Why, Brother Element, of you are deposed for that, see must all be depount?

We find it difficult to believe that one of Mr. ELTERICK's reverend brethren said that if he was deposed for such a cause they must all be deposed.

That can hardly be regarded as a correct statement of the morals and manners of the

Speculating on His Influence.

The controversy between the Messrs BROOKS and Mr. JOHN KELLY about the Express newspaper is a matter which mostly concerns the persons directly interested; vet one statement made by Mr. JAMES WIL-We refer to the alleged declaration of Mr.

KELLY that he was not going to allow the Messrs. Brooks to make a profit through his influence without his having a share.

This remark savors strongly of the palmy lays of the old Tween Ring. Does 'Honest" John put a pecuniary value on his political influence?

The British betting world must be at polling point, after the events of Friday and yesterday. The snatching of the Liverpool Spring Cup from Parole on a technical point no doubt creates excitement, if not indignation, among those who would have won heavily or him; while the postponement of the University boat race till to-morrow has raised the important question whether bets are off. No official decision on this point could be satisfactory crossed the British boundary early in the | party contend that there is a "sisterhood of | seems to be that, not withstanding the gen- | to averybody, on account of the extraordinary | was a point of honor among the persons thus

Beginning with 5 to 4 on Cambridge, the betto 5 to 4, 6 to 4, 7 to 4, 2 to 1, 3 to 1, and at last 4 to 1 on Oxford. With such shiftings, no amount of hedging can avoid losses, while of course for others there are proportionate gains.

If some of the preachers have bestowed

as much pains upon the composition of their sermons as they have shown ingenuity in selecting titles for them, the sinners in the pews will have no trouble in keeping awake to-day. The Rev. Mr. McKelvey, for instance, will discourse on "Lighthouses;" the Rev. Showman CHARLIE on " Lamp Posts," a humbler but cognate thome. "The Shadow of Death Turned into Morning" is the poetical topic of the Rev. Mr. LLOYD; "The Inward and the Cotward Man " is the metaphysical topic of the Rev. Mr. BELLOWS; "God's Penny" is the enigmatical opic of the Rev. Mr. COLLYER. The Rev. Mr. BURCHARD will, in fancy, accompany "The Prodign! Son Going from Home," while the Rev. Mr. ons will, also in fancy, stand beside "That Heroic Young Man at the Babylenish Court." The Rev. Mr. MARTYN will hold forth on Romance and Reality;" the Rev. Mr. Davis, with like alliterativeness, announces a sermon on" Looking and Living." The Satisfactions of a Noble Soul" will be catalogued by the Rev. Mr. PULLMAN, and "To-day's Ideas Concerning Hell" will be formulated by the Rev. Mr. Gardner. "What is the Christian Faith?" is the question with which the Rev. Mr. Colcord will grapple; while the Rev. Mr. CLEAVER will essay to answer the more comprehensive question, " What is Christianity?" and the Rev. Mr. FULTON will analyze the "Christianity of the

Period," if he can. The bill to punish adulterations in food and drink, now before Congress, applies only to the District of Columbia and the Territories. and to the act of importing from foreign countries or of transporting from one State to another, those being the extreme limits of Congressional jurisdiction in the matter. But the facts cited in the report of the Committee on Manufactures accompanying the bill are gathered from many States. White clay in candy; chloride of tin, a poison, in tweive out of fourteen analyzed samples of sugar and syrup; "good gunpowder tea." bought in Washington, composed largely of Prussian blue; coffee bought in Baltimore, in which more than half the berries were colored, "to improve their appearance," with a substance yielding, on burning, chromate of lead, phosphate of calcium, and insoluble sulphate of barium, are examples of the adulterations set forth in the report.

Gen. ADAMS, of Ute perotiation fame, has been promptly paid for his services by the mission to Bolivia. He is shrewd in getting his bill settled before waiting to see whether the job he has been engaged on is really worth anything.

WHAT IS GOING ON IN EUROPE.

As the hour of the general election in England draws near, the relative strength of the Conservative and Liberal parties is discussed more eagerly than ever. The acrimony of party spirit blinds the opposing factions to the real issues at stake, and brings into undue prominence arguments that in calmer moments would be scornfully cast aside. The wellbeing of the nation is made subservient to the greed

for political power. At present, Lord Beaconsfield's position seems to be an almost impregnable one. He stands at the head of a party phalanx admira-bly managed and flushed with its victories at Liverpool and Southwark. He can boast of the success of his policy in raising the prestige of the country in Europe higher than it has ever stood since the Crimean war. He can explain away the stagnation in trade and the consequent hard times as being the direct and inevitable result of the great Liberal principle of free trade. If it be thrown in his teeth that the Liberal Governments have always preserved peace and diminished the taxes, while the Tory rule has brought war and increased expenditure, his reply is that the Liberal parsimony as to both men and money has been the prime cause of the unavoidable Tory expenditures; that the peace-at-any-price and the cheese-paring of Mr. Gladstone's last Premiership had brought England to such a low pitch in the eyes of the world that it was thought the British would not fight, because they were the fancy of sending to the exhibition the worst hand, are discouraged by defeat, badly led, ditions, and, as the London World puts it, "in a state of general collapse." A powerful anonymous pamphlet has just appeared in reply to up most ruthlessly that politician's shortcomings. Now, if Lord Hartington is the backbone of the Liberal party, Mr. Giadstone is its spinal

must inevitably cause paralysis or death. The postponement of the Oxford and Camdense fog, must have been a disappointment to the thousands who had crowded to the river banks to witness the struggle. The long odds of 4 to 1 on Oxford were freely laid during the week. It is difficult to understand why the partisans of the dark blues should have felt such vorites. The Oxford crew, though a fair one, is not at all above the average in either weight, strength, or training, and the light blue champions are apparently quite equal to their opponents in these particulars. The severe weather has been very unfavorable for getting the respective crews into good trim, and the time of the race was not expected to be good. The excitement over the doings of these youthful athletes has been excessive, and the daily practice on the metropolitan waters has been watched by large crowds of all classes of society, from the lowest London boodium to fashionable

ladies and church dignituries.

This aquatic event and the inter-university cricket match are the only sports which etiquette allows the latter to show any lively interest in, and many a sovereign is bet among clergymen in their laudable emulation for the honor of their respective universities. Although the race was to have come off at the early hour of 8 in the morning, the imnense crowds that lined the banks of the river for the three miles of the course showed the intenso interest taken in the event. It takes about an hour to get to Hammersmith, which is the easiest place of access from London, and another half hour at least to find a favorable spot from which to view the course; so that 6 o'clock to be able to get to the river in good time. In London 6 o'clock is condered by many people the middle of the night, clergy. It must be looked upon as a slander. and fear of over sleeping has made it a custom among those who intend witnessing an early race to stay up all night. Card parties are organized at midnight, and the students, city derks, and well-to-do young men about town hold high carnival. The nights before and after the bout race are the liveliest nights of the Berthe." year. The Haymarket, Covent Garden, and the neighborhood of Leicester square are crowded with present and past Oxford and Cambgidge undergraduates. It used to be the correct thing on these nights to go to Evans's supper rooms, famous for the choir of men and boys and the non-admission f women. Five times the usual admission was charged on boat-race nights, and all the tables and chairs were removed. making supper out of the question; for experience had taught the proprietors that the furniture was certain to be smashed to fragments in the frequent fights of the inobriated crowd Nothing but the grand piano was left on Vac platform, and that was danced on by the v iore unruly spirits. It was no joke for the singers to face such a crowd. They were never if stened o in the least, and the odds were cr satly in favor of some of the strongest of the revellers taking some vocalist round the body and drop ping him from the platform on to v ie floor beneath. The fall was only about for ir feet, and it

from below as if nothing unusual had hap-

The earliest meet of the beau monde this senson took place at the races at Sandown Park, within easy driving distance of London. The presence of the Princess of Wales made the gathering even more fashionable than usual. The number of both professional and non-professional beauties was very large, and such celebrities as Lady Lonsdale, Lady Castlereagh, Mrs. Wheeler, Mrs. H. Webster, Lady Gormanstown, Mrs. Jarrett, and Mrs. Carter Wood had hard work not to be eclipsed by the county indies. The absence of the so intely famous Mrs. L gives additional color to the report of her elopement with the young Earl of The complete silence of the London S-. The complete stience of the Landson press in regard to this occurrence is probably due to its respect for the Prince of Wales and the high fashionable circles in which the lady moved. Unhappily there is but little doubt left of the truth of the rumor, as several private letters received in New York are explicit on the point. The young Earl's trustees—he is only 20 years of age—liave taken the strong measure of making him a ward in Chancery, thus washing their hands of any unpleasant consequences that may ensue. The storm raised over the proposed erection of

a memorial to the late French Prince Imperial in Westminster Abbey has been fulled by Dean Stanley, who has calmly informed the protestors against the fancied desceration that they are "uneducated," The Dean, ever since he was a simple curate, has taken rather extraordinary views of the duties of an occlesiastic To say nothing of appearing in the pulpits of sects of which he was not a member, he has permitted the nave of the Abbey to be turned into a lecture and concert hall. Certainly the lectures were given by most distinguished men, and the concert was a performance of Bach's Passion music: but the fact remains that there are in London halls in plenty in which both lecturers and vocalists can be heard to much better advantage than in the nave of the Abbey. The Dean draws from the Church a very handsome income, which he would certainly never have obtained had his nihilistic principles in religious matters been fully understood. He is losing a great deal of his prestige among a powerful section of the Church of England by supporting the project of placing among the memorials of England's greatest and best men the statue of a foreigner, a Roman Catholic into the bargain.

The Lord Mayor is improving upon the example of his predecessors in encouraging arts and literature. He has invited the Savage Club to a dinner at the Mansion House. This is a lucky thing for the gentle savages, as the club consists of the most pronounced literary Bohemians in London, and a turtle dinner does not fall in their way with any frequency. The extraordinary addition to the list of members since the fact became known is said to be without precedent in the annals of the club. In Paris.

The time of rains and ruins is over, Winter is past, and the spring begins

Hibernation is at an end, and the gay world spins merrily round. The personal influence f the Papal Nuncio, whose policy is rather to win than to conquer, is on the side of gayety. The Nuncio is a Pole, and his presence at Mme. Grévy's ball in Lent was a convincing proof that he sees no harm in dancing and meat suppers. On both sides of the Seine, from one end of the week to the other, parties and balls abound. The mid-Lent masquerade ball of the Faubourg St. Honoré revived those ballets which used to be danced by frisky matrons and American and English belies at the Tuileries in the time of the empire.

Sarah Bernhardt has given another balcos-tumé at her studio in the Bue Fortuny. It was ike the similar entertainments given by Arsène Houssaye, and the chief representatives of literature and the arts met on an equal footing the moguls of finance, politics, and diplomacy, The Society of Water Colors have opened their second exhibition in the Rue Laffitte. It is modelled on the English society of the same Couvreurs" (Tilers), in which a singular effect is introduced. The workmen are looking through the open roof into the interior of a house which represents in a second picture a bathing scene in a Japanese salon. The spectator, by a singular effect of perspective, is made to imagine himself standing by the workmen. Details has utilized the few weeks he passed in London last summer by painting English military scenes and sketches with surprising force and fidelity. Gustave Doré took

things he has ever done. deserve mention. The Comtesse Le Hon died at the age of 71 years in poverty, after having been a leading power to see the second been a leading power in society from 1832, when she captured all Paris with her beauty Mr. Giadstone's Scottish speeches. It shows and the splender of her salons. She has left a name which, in the private history of modern society, should give her a niche by the side of are making strong ejections in Conference to the practice.

Mine, Récamier. With the death of Gabriel de of transferring high-priced preachers from one Confer marrow; andfany injury to such a vital spot | Chemier, the name rendered illustrious by his | ence to another, instead of giving the lower priced bretta uncles, Marie-Joseph and André has become extinct. Gabriel long contributed to French bridge boat race to Monday, on account of the | literature, but has lately lived in provincial obscurity. The third departed celebrity is Léotard, who will be remembered as the great trapeze performer, and who from his personal advantages was looked upon as a sort of circus Capoul. He died of the small-pox, and it is related that when he felt the symptoms of the extreme confidence in the prowess of their fa- disease the physician, to whom he was personally unknown, ordered him to take gymnastic

> It made a great impression. As the concerts begin with the Maestro's earliest works and lead up to his latest successes, on this first evening "Rienzi" and the "Phantom Ship"

At the Gymnase has appeared "L'Indis-erête," by Beauvallon. It is one of these little comedies which are not intended for young the committee which it cost and say that did theist characteristic twent it. For this reason they want in the committee which matrons laugh discreetly they consider an outside corporation with infinite in the committee ways. Dr. Forge and its affecting the committee ways.

behind their fans, The little Theatre del'Athénée has brought the little Same li The little Theatre de l'Athende has brow ht The music is taking, the librette witty, w at the Braner Jereman Bental Murray and his covered alprocesses pretty. Nothing more could be do- hereuts in fire sixe. The case will come up for settle the motley crowd must have breakfasted before a sired. The "Nabab" continues to dr , we crowd must have breakfasted before a sired. The "Nabab" continues to dr , we crowd must have sent to the ed houses. The receipts for Feb cuary were like test, as the parties involved move to the most sent to the ed houses. nearly 150,000 frames. The Gym' mase has un-derlined for immediate room sentation "La Part du Britin," a one-act ev incelv; and a sensational drama, in five nets, ind seven tableaux is shortly to be precised i, entitled "Ivan, le Nihiliste," unless the Ce isura forbids it, which the med numerical lesses is shortly to be precised in the second consideration. They comprise important events in the highest action they exist of the wise medical form.

Gound is very busy correcting and in part rewriting "Les", ribut de Zamorra, "willed is to be the great or out next year at the Paris Opera. He is also or gaged in finishing an opera begun then, after which he was led mue the wilderness to an long ago, " Heloise at Abelard," and has in con- deres that strange season of tem tations which to templation a grand opera, "Henry VIII.." of which M. Detroyat has written the libretto. At under the name of Lent From this point the asset the Or don the coming event is the grand traged by ir verse. Les Nocos d'Attila," by Henri do

Bo' nier. Verdi has written a new air de ballet

teachings of which occupy the rest of the lessons fined Ir r" Alda." It is already in the hands of the

copyist. Jutes Vorne is at Antibes, putting the finishing touches on his drama, "Michael some temper are exhibited in their merits and their de Strogoff," taken from the novel of that name. The last private on dil from London is that the firm of Brown, Shipley & Co., of London and is reduced as he deserves. The familie and operations

Liverpool, and the firm of Brown Brothers & Co. are to become a limited stock company.

From July Gould's Tribuna. Conkling and Washburne quarrelled bitterly along while ago. They have not spoken together for twenty years BUNBEAMS.

Great revivals are going on among the

ethodist churches la Sweden -The Reformed Episcopal Church, having

as much as it can do to manage its own affairs and make both ends meet, has determined for the present not to go into the foreign missionary business. M-The Rev. Dr. Morehouse, Secretary of the American Baptist Home Mission Society, who has just re-turned from the South, tells this story to show the need of educating the colored preachers: A colored ministe in explanation of the "cherubins" informed his hearer that "there were cherry beams across the temple, and

the Holy Ghost came down and sat on the cherry beams. -It seems that the missionaries in New Britain, who were some time ago eaten by canonicals were natives of the Fiji and Tonga Islands, and were themselves descendants of cannibals. This is said by one right expounders of Old Testament law to thron light on the Eiblical statement that the sins of the rathers shall be visited on the children even unto the third and tourth generations.

-It is gravely asserted at the Fulton -It is gravely asserted at the fulton street prayer meeting that a hady has been helped by the prayers of her triends to conclude the sale of a piece of real estate. She had to sell this property by serial day, but had no bid for it. She asked four of her triends to unite in prayer with her on successive evenings, at a o'clock. They did so for two months, not meeting personally, but only in spirit. At last a bid for the property came, and in a few days the negotiation was finished. A New Jersey sinner, 65 years of age, who lived in the Pines, was as innorant as he was sintal. A Sunday school missionary came along, and the hard-

ened veteran was invited to come into Sunday school with the children. For some time he learned solking Then he learned his letters. Then he found out how h read. The upshot of the matter is that this old person has now been converted, and is chronicled by the Sun-day school missionary as among the triumphs of grace. -To-day is Palm Sunday, the last in Lent. It takes its name from the paim branches waved by the throng at the gates of Jerusalem to welcome Jesus Crims on His triumphal entrance into the city. The services it the Catholic, Episcopal, and many other churches du ing this week are of deep significance and great solumnity. Thursday is Haly Thursday, and Friday is Good Friday. Next Sunday is Easter, when sorrow gives way

to joy and the minor strains of the hymns and chants of Passion Week to the most exuberant anthems of glades and rejotcing. -A missionary story comes from Minnesola about a small buy who was forbidden by his father to go to Sunday school, under penalty of a sound thrashing for each time he went. He braved the thrashings, however, and has now got into the habit of taking one regularly on his return from Sunday school. He was at first a very ignorant little boy, but owing to the beneficent influence of the Sunday school he has learned to read, and can now recite each Sunday a dozen fresh verses of the Bible. The regular thrashings serve as a

stimules to the youngster to have something to show for his Sunday schooling in addition to his stripes -The ladies of a very fashionable church recently gave a semi-dramatic entertainment, a large part of which consisted of costumes and posturing much nore after the manner of the theatres than of the prayer meeting. At the close of the semi-dramatic part, dancing was to occupy the attention of the congregation. The managers had arranged to switch off into someting else in case the new pastor should object to dancing. They had provided musicians, but it was with the understanding that, in case of pastoral objection, the dance should be peacefully and quietly shelved. To the great relief of all concerned, the paster said he had no objections what ever, and the tripping of the light fantasis to went or with vigor, and continued till very late in the evening. One of the elders remarked that to object to dancing after such a dramatic exhibition as had been witnessed, would be to strain at a guat and swallow a whole me

nagerie of large-sized camels. -There is a considerable stir in certain circles in the Methodist Episcopal Church concerning the recent elections to General Conference. Of the 132 delegates thus, far reported as elected, only 33 are in charge of churches. Nineteen are editors and church of-ficials, and the very large proportion of 80 are presiding elders. It is boldly declared by some of the brethrer that such choice as this violates old practices and is against the spirit of Methodism. Throughout the Church there is a general restlessness under the domination of secretaries, editors, and other officials, who, by thus going to General Conference time after time, elect them-selves and their friends to all of the fat positions. It is claimed that these men who are sent do not represent the rank and file of the membership of the Methodie Episcopal Church, but that they simply represent the seives. As nearly all of them draw a larger salary than the average pastor, there is naturally some jealousy of them. The complaint which is now so urgently uttered and so widely spread will probably lead to a radica

change before the next General Conference. -The London Missionary Society in New Guinea was for a long time so much discouraged as tocontemplate abandoning the field. The unbealthy climate was hard on the missionaries, and some of the teachers were potsoned, nobody knew exactly how. Prosperity has now dawned on the mission work, and many new converts are reported. The converts of the Hervey Island Mission took great interest in the New Guines work, and some offered to contribute enough to buy a boat. As Raratonga, which is one of the Hervey group, a Sunday collection was taken up for this purpose. The first Sun-day's work did not amount to enough, and so the Baratonga brethren kept taking collections for three more Sundays, raising altogether \$235. The islanders of Alta-taki were not to be outdone by the Reratongans, so they are rowed by everalmen, and are very useful in carrying the missionaries from place to place along the shores. A

number of natives have volunteered as--Some of the Methodists of Philadelphia ren a chance at the best chareful and the largest sale-ries. Ministers who would like to be advanced are much discouraged by finding that when they reach a certain degree or success in ecclesiastical growth, their further progress is clocked by the coming from other Conferences of men who have accounted greater regulation, and who command larger scalers. Urganization is made to the present practice, which really labels ministers at a cer-tain price, and dispuses of them to the clurches which are able to now the sucrawed value in salary. In very are able to pay the appraised value in salary. In every Concerence there are grades of ministers all the war-from three-hundred-dollar men to five-thousand-dolls exercises.

An important musical event was the first of the six Wagner concerts at the Galérie Nadar. been transferred from Conservice to Conter cace, until they have occupied most of the leading per site of the de-nomination, and have received the larger a salaries.

-One of the most lively of urch fights of were produced.

The theatres have been proliffe in novelties, not to mention the réprises of former successfui pieces. The Fantaisies Paristennes has accred another success with "La Girouette," a three-act comic opera by Bocage and Hémery, the score by Coedès. The music is of the operacomique kind and said to be excellent. The scene of the comedy is evidently not far from the Grand Duchy of Gérolstein. The lover is a novelty; he is pussionate, but deaf. This leads want to "lively of an instead of the chapt heads and resident and the first three controls of the comedy is evidently not far from the Grand Duchy of Gérolstein. The lover is a novelty; he is pussionate, but deaf. This leads want to "lively of lively of lights of the day is that was a man and will not have hun. The chapt wants to "cup for itself as an independent church. The novelty; he is pussionate, but deaf. This leads to the complications of the plot.

At the Gymnase has appeared "L'Indismene", which it east and say that old Christ Charca mene.

is not improbable. A' the Thours dos Arts a the East, who came with the girls and in the sold of three-net piece is pinnounced, "La Combesse Berthe."

The East who came with the girls and the field into East place in the East who came with the girls and in the East who came with the girls and in the East who came with the girls and in the East who came with the girls and in the East who came with the girls and in the East who came with the girls and in the sold of the East who came with the girls and in the sold of the East who came with the girls and in the sold of the East who came with the girls and in the sold of the East who came with the girls and in the sold of the East who came with the girls and the field into East place. Christian Church of the present day common teachings or which occupy the rest or the lessing final up the first marter of the year. The true disciple to the true disciple to the true disciple of true disciple of the true disciple of true discipl torth to its beauty. The unruly tongue and the quality spirit of hunest prayer is given, with the "Lead's Prayer" as a model adverses to the Great Father in hely The guident this of more to land one in an a regulater ven. The guident falls at new telant direct as a recursor-for our interes ares with our follow men. The Sermon nells closes with a forethe guidenst between the lates. and the true, in strated by the parable of the bunders on the rock and on the sand. There is not a more wender ful discourse in the world, or one that is better known.

than the Sermon on the Mount.

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